UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 143. [Vol. XII.—8] August, 1915. ONE PENNY.

Rev. R. F. RATTRAY, M.A., Ph.D.

(HINDLEY).

Dr. Rattray was born at Glasgow, 1886; had a successful school and college career,—at school gained first prize in English every year, and through a science course of five years was awarded the maximum number of marks in each examination. At the Grove Academy, Broughton Ferry, a school of 600, he took first prizes in Latin, Greek, German, etc., was head boy of the school, and winner of the Angus medal. At Glasgow University, 1904-08, won several first prizes and other distinctions; took M.A. degree with first class honours in English literature, language and history; was President of the Dialectic Society, a post once held by the present Archbishop of York. At Manchester College, Oxford, equally successful with many first prizes and other distinctions; was Senior Student and President of the Martineau Club; was first Arlosh Scholar, and also Hibbert Scholar, was at Kiel and Marburg Universities Germany, 1911-12, and Harvard University, U.S.A., 1912-13; is Ph.D. of Harvard (1913), and was President of the Channing Club; was offered several important positions in teaching philosophy, including associate professorship of philosophy at Bryn Mawr College, the Girton of America. Became assistant minister, Ullet Road (Unitarian) Church, Liverpool 1913-1915, and on leaving was presented with cheque, silver tea service, easy chair and books. Was appointed Lecturer on "The History of the Philosophy of Religion" to the Liverpool Board of Biblical Studies. Article from his pen on "The Philosophy of Samuel Butler" appeared in "Mind," July, 1914. Was appointed minister at Hindley (Unitarian) Chapel, early this year and commenced his duties there a few months ago, where all is going well.

Aspirations.

For work and rest and home and friends,
For health and strength thy mercy sends
That we may serve the noblest ends,
We thank Thee, Lord!

—Dendy Agate.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do to soften the hard and angry hearts of men. —Faber.

PRAYER: O God, may the solemn and affecting lessons of awful events not pass from our minds as a tale that is told, but bear fruit of righteousness for all time to come. While we ask Thee to endue us with courage to make every personal sacrifice needful for the defence of inalienable rights, or for the abiding welfare of our fellow men we also fervently pray that the spirit of violence may give way before the gospel of peace, and that the sounds of war and bloodshed may be heard no more. May past injuries be blotted out by mutual good, and the miseries of enmity be forgotten in good-will and brotherly love. —Amen.

For the Men at the Front.

LORD GOD OF HOSTS, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succour those who fall,
And help and hearten each and all!
O, hear a people's prayers for those
Who fearless face their country's foes!

For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
O, hear a people's prayers, and bless
Thy servants in their hour of stress!

For those to whom the call shall come
We pray Thy tender welcome home.
The toil, the bitterness, all past,
We trust them to Thy Love at last.
O, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!

—John Oxenham.

"Chronicles of Parson Pimm"

(Second Series.)

(8). CHRISTENINGS AND A WEDDING.

Parson Pimm occasionally reverts to his college days. In his second year when a student he was sent out to preach. The first church to which he was appointed as a supply in N.E. Lancashire was in the month of August. He arrived there and found a large congregation in a fine gothic building. Two front rows were filled with the members of the young women's classes of the Sunday School, who were evidently quite interested in the efforts of this new young man in the pulpit.

The service proceeded quite satisfactorily; but at the close of the sermon the apparitor came up the pulpit steps and informed the young preacher that there were three mothers in the vestry with their babies brought to be christened, and that the christening was to take place before the closing hymn. This meant that the very next thing was the christening service, in the face of the whole congregation, a trying ordeal under the circumstances.

"But I have never conducted a christening service, and know nothing about it," protested the preacher.

"Sorry," said the man, "but it has to be done."

"Can you bring me a service book so that I may look over it?" asked the young pulpiteer, who felt in a somewhat flurried and perturbed state of mind at this unexpected event.

All this time the organ was playing while the offertory was being taken. The service book was brought, and after a hurried glance through the section devoted to the "Service for Baptisms," the preacher descended from the pulpit to the font which was just on one side in front of the communion. The three mothers approached. The service was read quite correctly, but the officiating minister was conscious of the fact that the two rows of young women in the front pews were displaying no little interest in the way in which this young man was carrying through this momentous function, especially when it came to his taking each child on his arm for the sprinkling. But this was done carefully. The name of each child supplied on a slip of paper was pronounced, as he thought, in each case, with the blessing, and followed by a kiss on each brow before the child was handed back to its mother. There was some smiling on the faces of the said young women as all this proceeded, and no little whispering and rustling which caused the young preacher to notice it. Under the circumstances, having had no previous experience in the matter, and being taken quite unawares, he was much relieved in mind when it was over, and as he thought without a hitch.

But when at the close of service he went into the vestry the mothers were there waiting for him to write the particulars in the baptismal register. They thanked him for the service, but one of them said:

"It was very nice, sir, and you did it very well, but you forgot to mention my child's name."

"Did I, really? Well, I'm very sorry if I did. It is a wonder I did not make a jumble of the whole affair. For I've never had a christening before, and knew nothing of the way such a service had to be carried out, and I only had about two minutes notice. I'm very sorry; you must excuse my blunder, but you know I did not omit the blessing, did I?" pleaded the preacher.

Perhaps the mother thought of that blessing, sealed as it was with an affectionate kiss, for she looked at the young man with a smile of kindly sympathy, and there it ended.

But the young man himself went away from that service with various reflections running through his mind. Was he not himself blameable for not having prepared himself for such an eventuality? And was it fair to any preacher to give no notice of the christening until two mniutes before the time and in the midst of public worship? It was surely unfair to the minister and to the mothers who brought their children. But perhaps the fault lay with the mothers themselves. Possibly they came unawares without any notice. If so they were the defaulters. But what of the college authorities who sent out their students to officiate as ministers without having given

them the slightest preparation for administering the rite of baptism should they be called upon to do so?

Another incident in the college days of Parson Pimm was his first wedding. The college authorities had placed young Pimm out to reside in a suburb of the city in which the college was situated, so that he could work as assistant to an elderly minister. One day in the absence of that minister Pimm was called upon to officiate at a wedding. This he had never done before, and he had not received any preparation for it. The college curriculum did not then include such matters in the training of its students for the ministry. But the printed service was plain enough, and presented no difficulties to anyone who could read it with ordinary care, and young Pimm got through it all right. But there were certain peculiarities about this wedding which made it memorable. In the first place the parties to it were a widower and a widow. They were both in middle age, and evidently of the "working class." It was usual to charge a minister's fee of five shillings, which the registrar collected with his own fees and then paid over to the person officiating.

So after the service the parties went into the vestry to sign the registrar's book. That done the newly wedded pair were moving off, when the registrar said:

"Stay a minute please, you have something to pay."

"Something to pay?" said the man. "I thought the church paid the minister to do this part of his work."

"No. You have made a mistake, the church does not pay him to marry you. You must pay me twelve shillings and sixpence."

"Twelve shillings and sixpence for the minister—no, that I shan't."

"But you must not think we can wait upon you for nothing," said the registrar. "The twelve shillings and sixpence is not for the minister. You pay seven shillings and sixpence for the registrar and five shillings for the minister."

"Well, I haven't got the money, so I can't pay you."

"But you must find it or it will be the worse for you. Don't you think it is a mean thing for you to come here to get married and to cause us to be here to spend our time waiting upon you, and you to expect this service to you without costing you anything? You surely have some money."

"Well, I haven't enough."

"How much have you?"

"About eight shillings."

"Then you must give me seven and sixpence, and promise me you will send the minister the five shillings you owe him."

This was done. Then the registrar gave young Pimm a copy of the man's address in his presence, saying to him that if he did not pay the money at once he would soon find himself in trouble. Then the married couple walked away with one or two friends who were waiting for them. And nothing more was heard from them.

So much for Parson Pimm's first christenings and first wedding.

The Wide World.

The Legislature of the State of Massachusetts has adopted the following resolution:

"Whereas the incalculable cost and calamity of the European War have caused a strong public sentiment for the end of all war, therefore be it

Resolved,—That the General Court of Massachusetts hereby respectfully requests the Congress of the United States to make a declaration in substance as follows:—

The United States affirms the political unity of all mankind.

It affirms the supremacy of world sovereignty over national sovereignty.

It believes that the time has come for the organisation of the world government with legislation, judicial, and executive departments.

It invites all nations to join with it in the formal establishment of that government.

Business places in South Africa which have displayed the notice: "Business as usual during alterations to the map of Europe," might well have added: "and pending the change in the map of Africa," for General Botha has now effected the latter to a remarkable degree.

The Khasi Hills Unitarian Union, Assam, India, has passed the following:—

Resolved,—That we, the members and sympathisers of the Khasi Hills Unitarian Union (composed of Khasis, Syntengs, Wars, Bhois, etc.), assembled at the 28th Annual Conference at Puriang (Khasi Hills) on the 27th December, 1914, take the opportunity to express our deep loyalty and heartfelt gratitude to the British Government for the introduction of the art of reading and writing, for giving us education, literary and and technical, and Liberal and Progressive ideas, and for the religious freedom to worship according to the dictates of our conscience which we prize most highly and for all that they have done and are doing for our advancement and prosperity, and to express our most sincere sympathy for the suffering of the Empire in the present terrible war for which our Siems, Chiefs and Elders have already given assurance to support the Government to the best of their ability. We pray for the continuance and stability of the British Raj in India and throughout the world and for the speedy restoration of peace.

Resolved,—That a copy with spare copies be forwarded by the President and Secretary of the Khasi Hills Unitarian Union to the Hon'ble the Chief Commissioner of Assam, for favour of kindly transmitting a copy to his Excellency the Viceroy.

Resolved,—Also that a copy be forwarded to each of the Commissioners, Surma Valley, and Hill District, the Deputy Commissioner of the Khasi and Jaintia Hills, and the Secretary to the Association of the Khasi Chiefs and Elders.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXIII.—PURITANISM.

The term "Puritan" was first given to those who in the time of Queen Elizabeth advocated simpler forms of worship and religious ritual, and stood for the inwardness of religion as distinguished from its external representations. It was intended as a term of reproach, like many other terms which have adhered to religious people from the very beginning of Christianity; but it became one of those expressions of contempt which only honour the men to whom they are applied. It is a term which in history contrasts itself with the term "orthodox." Bearing this contrast in mind we shall understand that there were Puritans in the land long before the name became convenient as a taunt, or as an honourable description. Wyclif and Tindale were Puritans, and all the men, who, with a desire for the religious life of the common people, devoted themselves zealously to the translation of the Bible. Puritanism as we know it as a movement began with the teachings of Calvin. It was a movement within the Church, inspired by the study of the "Institutes," which revolted, on the one side, against what it regarded as laxity of doctrine, and, on the other, against rigidity and excess of ceremonial. In the one case it taught the severe doctrine of predestination; in the other, it deprecated the use of ecclesiastical vestments, the wearing of a distinctive dress by the clergy, the practice of kneeling at the reception of the Communion, and the use of the sign of the cross in baptism, and of the ring in marriage. When the Bible began to be extensively circulated, particularly when the small edition of the Geneva New Testament found its way into the homes of the more educated of the middle class, Puritanism thought it discovered therein a confirmation of its Calvinism. Be that as it might, it did discover that religion was a matter not of external rites and of conformity to the authority of Church officials, but of inward experience and personal piety. Then the Puritan became a rebel against much orthodox doctrine and many ecclesiastical forms, finding in the Bible the pattern of a Church different from the one that had exercised authority over his life and he became a stern purist in faith and morals. Unflinching in his principles, he too, could be intolerant. His intolerance, which we do not wish to minimise, was one of the unlovely features of his character; but we shall do well to remember that it generally takes convictions to make an intolerant man. His convictions at least were to be respected. It was the flaming conviction of the man that made him a power for religious good, a centre of spiritual efficacy, however unlovely on occasion it rendered him. For a fair impression of what at least Puritanism endeavoured to be I would refer my readers to what J. R. Green has written about Hutchinson, Milton, and Bunyan. These three men represent three distinct types, but the composite picture enables us to understand how a movement, which bore a name which to many is still opprobrious, was the vital movement of our country in the sixteenth and seventeenth centuries, whose life is not yet worn out. Whatever its errors against that blessed thing "good taste," and its sins against our love of the beautiful, whatever the charges—wildly exaggerated, we think—of iconoclasm brought against it, Puritanism laboured for pure religion, sincere morality, and simple unceremonious worship. It fought, and won, and lost. But even in its defeat it left behind a spirit which must incorporate itself in every religious movement that would save men from the errors of unbelief and the sins of the world. That spirit I never understood until a few years ago I took with my brother a week's tramp through a purely Roman Catholic country. Starting from Oberammergau, I was keenly interested by the religious symbolism which on house and by roadside met my eyes; but as we ploughed our way southward day after day, I gradually came to realise how it was that my religious forefathers wanted to smash all the tawdry and artistic representations of Christ, the Virgin Mary, and the saints. Even beautiful art had in their judgment been prostituted to the service of superstition. Religion they were convinced was not of such things; it could not be represented by such devices of men's hands; it was an inward thing, to be found and served first in the inmost heart. It was not for picture and statuary, neither for stately cathedral and gorgeous temple; not for any external thing that might be brought in some rude fashion to symbolise it; it was for the life of man that could live it. Puritanism may not have been entirely right, but it was not entirely wrong: it held tenaciously the belief that religion was of man's soul in its direct access to God, and not of any intermediary things.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

The events of August 1st are as follow:—

Slavery was abolished in all British Colonies in 1834, and the slaves too, who numbered 770, also were converted into apprentices. A letter addressed to them by the Governor of Jamaica is set out in Chamber's Book of Days, and is worth reading.

Joan Waste, a blind girl, was burnt at Derby in 1556 (see Heroes of Faith, p. 78; Foxe, VIII, 247).

The Emperor Claudius was born in B.C. 11; an eclipse of the sun took place on his birthday in A.D. 45. He announced it beforehand and explained that it was a natural event, and not a bad omen. (Don Cassius, LX, 25.)

The Emperor Trajan died in A.D. 117; Cosmo de Medici, an eminent man, died at Florence in 1464; and our Queen Anne died in 1714. In honour of the accession of George I, of Hanover, one Thomas Doggett founded a prize of an orange coat with a white

horse for a badge, to be rowed for on the Thames on August 1 every year by young watermen just finishing their apprenticeship. The Fishmongers Company are trustees of the prize fund for this race.

New London Bridge was opened on August 1, 1831.

August 8 is marked with the deaths of many notable men, including Thomas a Kempis in 1471; Chr. Ostorod in 1611; John Austin, the jurist, in 1867; and our late friend I. M. Wade, in 1902; also George Canning, one of our political leaders a century ago, in 1827. A full notice of Christopher Ostorod may be found in Wallace's Anti-Trinitarian Biography II., 390 et seq.

August 15 is marked as the day of the assumption of the B.V.M., and it appears to have been selected for a hunters' feast day in some quarters.

It is the birthday of many celebrities, including Admiral Blake in 1599 at Bridgewater; Frederick William I. of Prussia in 1688; Napoleon Buonaparte in 1769; Sir Walter Scott in 1771; and Thomas de Quincey in 1785.

Its death roll includes Queen Philippa, the wife of Edward III., in 1369; James, Earl of Douglas, killed at Otterburn in 1388, and commemorated in the ballad of Chevy Chase; and Joe Miller, the comedian, in 1738, who has been canonized in common parlance as the patron saint of jokes.

The first British steam passage boat started on August 15, 1812, to ply between Glasgow and Greenock.

August 22 was the day of the battle of Bosworth Field in 1485, whereat fell Richard III., and Henry VII. came to the throne. On the same day in 1752 died William Whiston, translator of the works of Josephus, a propounder of many strange views, but a staunch advocate of sincerity in the matter of taking tests. A notice of him may be found in Memorable Unitarians, p. 62; and he is mentioned incidentally many times in Wallace's Anti-Trinitarian Biography. Warren Hastings, Governor of India, died on August 22, 1818; and Thomas Kenrick on August 22, 1804.

August 22, 1579, is the date of a will containing a bequest to housing six poor travellers at Rochester, a matter which Charles Dickens made the ground work of a book of Christmas tales. And on August 22, 1751, one Thomas Colley was hanged at Tring in Hertfordshire for assisting in murdering a poor woman named Ruth Osborne, who was thought to be a witch. He received the sacrament before his execution, and signed a declaration of his belief in witchcraft, which was deemed by many persons to be an essential article of faith.

August 29 was the birthday of John Locke in 1632; and the death day of John Lilburne in 1657. The last-named denounced the arbitrary acts of both Charles I. and Cromwell, and endured stripes and imprisonment for advocating political liberty. On Aug. 29,1769, died Edmund Hoyle, author of a book on whist; and on the same day in 1782 the Royal George foundered near Portsmouth with Admiral Kempenfeldt and about 1,100 others, of whom nearly 900 were drowned. Oliver Wendell Holmes was born on Aug. 29,1809; and on or about the same day in 1555 Patrick Patingham was burnt at Uxbridge, a reformer of a Unitarian type. His confession of faith is set out in Foxe VIII., 722, and a memoir of him is given in Foxe VII., 331 et seq. Recently two Unitarian ministers have died on August 29, namely, Thomas Madge in 1870, and John Fox, in 1913.

A long account of John Locke may be found in Wallace's Anti-Trinitarian Biography, III., 399 et seq., and there are many scattered notices of him in that work. There is also a memoir of him in Memorable Unitarians, p. 48.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

A CHURCH OF THE NEW IDEAL.

A notable experiment which has been made in the Liverpool-Birkenhead district celebrated its first anniversary on April 9th this year. This consists of a religious organisation controlled entirely by women, calling itself the Church of the New Ideal. The committee of management includes women connected with various denominations, and all the preachers have been women. The religious basis is very broad, and no demand is made of those conducting the services except that they shall proceed on generally Christian lines. Even the word "Unitarian" seems to have no terrors here, for Mrs. H. D. Roberts has been the preacher on several occasions. Though the officers, the enrolled members and the preachers are women, men are not excluded from the services, and some do in fact attend. The service is non-liturgical, and strikes the observer as extremely devotional and earnest. It is held in a cheerful room in a large hall at Liscard. The total number of women on the roll is 58, but the usual attendance includes many who are not enrolled An afternoon gathering is held for women only, devoted to the study of the Bible and of social problems. All expenses for the year have been fully met, and a nucleus of £66 is already in hand for a building fund. After the anniversary the position of women in the church being assured it is intended to invite persons of either sex to fill the pulpit and so approach the ultimate ideal of sharing all offices and privileges on a basis of equality. The experiment has certainly been both interesting and successful. They desire their preacher to remove her hat, so that fashions may not hinder in any way, and provide a black gown to conceal as much as may be her own attire.

Proof copies of the League Annual were distributed at the annual meeting in May. The final edition will be issued in September. Copies can then be obtained from Essex Hall or Branch Secretaries. Price 2d. each.

A Defence of Christian Science.

(To the Editor of "The Unitarian Monthly.")

Sir,—In an article appearing in the June issue of your paper under the caption "Unitarians and Christian Science," the first sentence reads: "Unitarians are usually disposed to look charitably upon every kind of new thought, and do not reject new views from mere prejudice." This gives me confidence that you will be glad to grant space in your paper for a statement about Christian Science to correct the entirely erroneous conclusions given out in the article by Rev. H. Bodell Smith.

In the year 1866 a lady of New England was suffering from an injury caused by an accident, and pronounced fatal by her physicians. Three days after the accident as she was reading in the Bible about the healing of the man sick of the palsy, she was immediately healed of her injury, and, to use her own words, "I rose, dressed myself, and ever after was in better health than I had before enjoyed." This lady was Mary Baker Eddy.

Not content to accept the mere fact of her healing, she sought to find out by what means it had been accomplished. For three years she studied little else than the Scriptures in order to discover a positive rule for healing by spiritual means alone. The conclusions reached, she proceeded to put to the test, and was successful in healing all kinds of serious disease herself, and also in teaching her students to achieve similar results by the application of the eternal laws of God which had been revealed to her.

After nine years of study and proof, Mrs. Eddy published in 1875 the Christian Science Text Book, "Science and Health with Key to the Scriptures," containing the complete science of her discovery.

It is this book that has caused the phenomenal spread of Christian science. Why? Because men and women read and study this book, and become convinced that what is written in it is true, from cover to cover, and is the truth they had searched for vainly for many years; because it gives an explanation of the Bible which satisfies their spiritual hunger without outraging their reason; because while reading it, in many cases, they found they had been healed of some supposedly incurable disease; and because they perceived and proved that its teachings could be applied to the solution of all the problems of daily experience.

Nowhere in the writings of Mrs. Eddy will there be found any encouragement for the belief in the verbal accuracy of the Bible, and on page 320 of the text book we read "The one important interpretation of Scripture is the spiritual." Christian Science shows that the wonderful works recorded in the Bible were not miraculous nor contrary to law. It explains the spiritual laws by which they were accomplished, and by which they are being repeated to-day in proportion to the understanding of these laws.

No one is expected to accept blindly what Christian Science teaches, it is open to everyone to prove the truth of the teachings for themselves.

It is not Mrs. Eddy but her teachings that hold the allegiance of Christian Scientists.—Yours truly,

HAROLD PRIESTMAN.
Acting for the Christian Science Committee on Publication for Lancashire.

The article in the June issue on "Unitarians and Christian Science" is characterised as being "entirely erroneous" in its conclusions, by the foregoing letter. That article stated (1) That the authority of Mrs. Eddy's book decides—for Christian Scientists—what interpretation must be put on every passage of Scripture, and that this authority is as absolute as that of the Pope of Rome, and is opposed to the exercise of individual judgment. It will be seen that these assertions are not denied nor disproved. (2) That "Christian Scientists" have to accept accounts of miracles in Scripture as being literally and historically true. The letter actually confirms this. (3) That "Christian Science" contradicts Christianity and the principles of science and is consequently neither Christian nor scientific. There is nothing in the letter that proves this conclusion to be an error. As a defence of "Christian Science" this letter is about as poor and ineffective as could well be imagined. H.B.S.

Central Postal Mission and Unitarian Workers' Union.

President: Miss Tagart. Treas.: Miss Ethel C. Lake.
Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

An unusually large number of letters have been written to old correspondents, some of many years standing. It is gratifying to find how they value the link with the Postal Mission, and how active they are in helping on the Unitarian cause by circulating tracts and books amongst friends and fellow workers, and by discussing with them the principles of Unitarianism. It is intersting also to note how much the Van Mission is appreciated, correspondents from Northumberland, Yorkshire, S. Wales and many other places pay eloquent tribute to the Missioners.

We have again to thank friends who post copies of "The Christian Life and Inquirer' to postal mission correspondents. Expressions of appreciation from the recipients is frequent. "The Religious Freeman," kindly presented by the Rev. H. D. Roberts, has also been welcome. Copies of the "Unitarian Monthly" have been regularly circulated in England and sent abroad to Australia, Canada, India, Japan, Jamaica and the Sandwich Islands. . . .

The Postal Mission is in constant communication with Brahmos in India, with whom they are in much sympathy, not only on account of their lofty religious ideas but also for the brave and self-sacrificing struggle which many of them are making to raise the

depressed classes in India. They found and maintain with much difficulty schools where the children are taught the elements of education, including temperance and purity, and where some training is given in handicrafts.

The principles of the Southern India Brahma Samaj are set forth as follows:—1. Belief in the existence of the one God. 2. Belief in the necessity of worship. 3. Belief in the immortality and infinite progress of the soul. 4. Disbelief in the infallibility of books and men. 5. The fatherhood of God and the brotherhood of man. This statement shows how closely akin Brahmos are to Unitarians.

We have been able to send theological books from time to time to the Brahmo Public Library at Madras, and English friends kindly post newspapers regularly. Mr. Naidu, of the Madras Postal Mission, sends the following report for 1914.—

"The work of the Madras Theistic Postal Mission chiefly consists in the publication of tracts and distribution of Brahmo and Unitarian works and tracts throughout the Presidency. As it is found useful to present tracts in vernaculars for the masses who have not received English education the Mission has published during the year some tracts on Liberal Religion, being translated from the writings of well-known Brahmo writers. Our thanks are due to the British and Foreign Unitarian Association and to the Central Postal Mission, London, for the occasional supply of Unitarian books and tracts. For want of sufficient funds the work of the Mission during the year was far from satisfactory, and it is hoped that the generous-hearted public will remedy the defect before long."

The Central Postal Mission is also in communication with several Indian gentlemen, who have started a Brahmo Somaj in Maymyo Burma, with the co-operation of Mr. Richards; they express their sympathy with Unitarianism and the help derived from the literature sent. FLORENCE HILL.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

DRINKING ANTI-PATRIOTIC.

"The nation that chooses to go on drinking, destroying food and turning it into poison, lowering its efficiency, soiling mind and body, whether in peace or in war—that nation, in the coming days, will assuredly go down into the night of doom."—Dr. Saleeby.

WHAT A HARMSWORTH PAPER SAYS:

Alcohol has been tried and found guilty, and stands before us all—the enemy of our land.

The day has gone by when alcohol could be defended. No man who knows the truth about it now takes it for his health; science has proved beyond all doubt that alcohol has no good thing to give a man, a woman, or a child. Even a moderate use of it dims the vision, impairs the judgment, reduces strength, hastens fatigue, and weakens the body's power of resistance. The man who takes it is putting only a part of himself into his work, and is holding back his best.

What Prohibition Would Do.—It is said that Prohibition would throw many people out of work, and it is true. It would throw out of work thousands of workhouse and prison and asylum officials, and would make busier thousands of people who make bread and boots for little children and shells for our brave troops. The truth is that trade would right itself in an amazingly short time under Prohibition, and our industry would be stronger and cleaner and healthier without this poison for ever sapping its foundations. . . The duty that lies before us is to give our full strength to the war against this enemy within our gates. No good service does it render to man, woman, or child, and all over the world it is losing its hold on civilized communities.—From the "Little Paper."

DO WOMEN DRINK MORE THAN MEN?

In view of the Metropolitan order forbidding the sale of alcohol to women before 11-30 a.m. it may be of interest to readers to know the proportion of women to men who are convicted for drunkenness. The latest returns available for England and Wales are for 1912, and are as follows:—

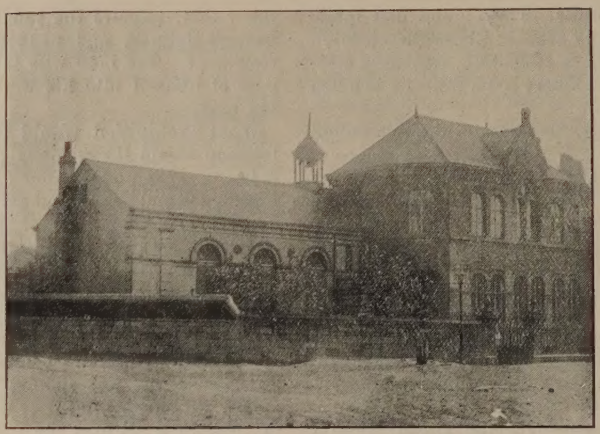
Males: Drunkenness (simple)	7,942
Women: Drunkenness (simple)	2,927
Males: Drunkenness (with aggravations)	32,191
Women: Drunkenness (with aggravations)	13,030

Taking into consideration the fact that there is an excess of the female population over that of the male, the difference in the figures becomes even more significant.

Literature.

"The Unitarian denomination stands for complete religious liberty, for a respectful attitude towards all sincere religious beliefs—Christian or other—and for judging every religion by the amount of genuine twentieth century ethics which finds place in it. Unitarians invite serious and candid people to unite, in the spirit of Jesus Christ, for the worship of God and the service of man, but leaves entirely to the individual the decision whether he shall join a church or not. No rite bars the way into a Unitarian Church, no baptism, confirmation or examination; and no one enters it in hope of reward or out of fear of punishment."—This is the opening paragraph of a very fine address delivered at Philadelphia in December, 1914, by Chas. W. Eliot, LL.D., President Emeritus of Harvard University, U.S.A., on "The Crying Need of a Renewed Christianity," now published in "The Unitarian Penny Library" at Essex Hall, London, W.C.

"Is it well with the child?" by Rev. J. J. Wright, F.R.S.L. 1d. Sunday School Association, Essex Hall. A sermon that ought to be read by every adult person interested in child welfare.



HINDLEY UNITARIAN CHAPEL.

The Chapel at Hindley, near Wigan, usually called the "Hindley Presbyterian Chapel," is only Presbyterian in name, which records its historical origin. It is not Presbyterian in Church government, nor in its doctrinal theology, but it is known as the Unitarian Chapel, and its minister is not the Presbyterian but the Unitarian minister. The chapel was built for the Nonconformists who could no longer remain in the Established Church, by Mr. Richard Crook of Abram, in 1700. It was his private property till 1717, but was then conveyed to trustees. This is the building which is still used by the congregation as their place of worship.

It is on record that in its early history the congregation was large and influential. Between 1719 and 1727 there were 490 members, 33 being county voters. In theology, of course, it was originally orthodox. The change from Trinitarianism to Unitarian views took place during the ministry of the Rev. Jonathan Hodgkinson, 1779-1812; but there was a strong Trini-

NEW SCHOOL EXTENSIONS.

tarian minority in the congregation up to 1833. From that time forward the congregation has been wholly Unitarian. In this change there was no discord or disturbance of congregational peace.

The chapel was repaired in 1798, again in 1852, and 1879, without disturbing the original walls. A schoolroom was built in 1877, and a larger school building was erected in 1913 at a cost of about £2,000. In 1914 there were 146 scholars including 64 above 16 years of age, and an average attendance of 82 in the morning, and of 128 in the afternoon, exclusive of teachers.

The following is a complete list of the ministers:—Thomas Whalley, —1706; James Brownlow, 1706-1746; Joseph Brown, 1746-1765; William Davenport, 1765-1778; Jonathan Hodgkinson, 1779-1812; Abraham Manley, 1813-1818; James Kay, 1819-1821; John Ragland, 1822-1861; George Hoade, 1862-1868; Adam Rushton, 1868-1880; Philip Vancesmith, M.A., 1881-1891; John Moore, 1891-1909; William Frederic Turland, 1910-1914; Robert Fleming Rattray, M.A.,Ph.D., 1915—.

There is a sufficient endowment to maintain a minister and a commodious parsonage. The population consists largely of cotton operatives and colliers with their families,, the town being in the midst of a colliery district. There is considerable revival of interest since the settlement recently of Dr. Rattray, the new minister, and manifestation of unity and earnestness that should augur well for the future of Unitarianism in Hindley.

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS. Gen. Sec.: Miss M. TWIST.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "A Modern Beatitude."

The wants of the hour are many and urgent. Lord Kitchener wants "men and more men." Mr. Lloyd George wants munitions in vastly increasing quantities. Mr. McKenna wants money in millions. Charitable agencies of a hundred kinds want all sorts of assistance that they may minister to the needs of our defenders and their dependents. Never in our nation's history has such a many voiced appeal gone forth; never has there been such a mighty response to our nation's call. We live in an hour of sacrificial splendour. But all is not splendour. If one side of our human world is bathed in a light such as never shone before, in moving contrast the other side is shrouded in deep shade. In that darkness anxiety sits as in the shadow of death, and love laments the loss of all that was precious in this world. In that gloom are eyes that can weep no more, and breath that comes in choking sobs and the piteous cry, "How long, O Lord, how long?"

Out of the night of sorrow, anxiety, loneliness and despair arises a different kind of want, and there is blessedness indeed for those who, forgetting self, go forth to meet it. Only those whose dwelling is the light that never was on sea or land can respond to the appeal of the night. Only those who possess the secret of true joy can carry happiness into the gloom of grief. And who are they Among that elect company are surely those who joyously live for God and the good life. For them, then, and such as they, is the new beatitude: "Blessed are the cheer-givers, for they shall be called the sons of the morning."

That is what all Guild members should be: cheer-givers, joy-bearers, comforters, apostles of happiness, sons and daughters of the morning.

"There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by:
Oh, the world is full of sighs,
Full of sad and weeping eyes!
Help the fallen one to rise
While the days are going by."

Here is the call to the tender ministry of cheer. Here is a field for service in the religion of doing good. And there is no danger of an over-crowded ministry. There is no worldly glamour about it, and the rewards are not such as the worldly world would value. But there are the wages of going on and the benediction which comes from hearts that are healed, and spirits that are comforted, from faith revived and courage made strong, from lonely souls made aware of the light and warmth of love mid the dark and cold of sorrow. Be it ours, then, to make the new beatitude our own. Be it ours to be for many God's heralds of the morning. H. F. S.

Open-Air Theology.

The "Liverpool Weekly Post" recently contained a notice of "Open-air Theology," by "Ben Adhem," with the result that the following letter appeared in that paper, of July 3rd:—"Dear Ben Adhem,—I have recently been reading a little book entitled "Open-Air Theology, and Sketches from the Unitarian Van," by Mr. Bodell Smith. You mentioned this book in one of your articles some time ago, so you are fully aware of its contents. All I have to say is that it is a most interesting and instructive little book, and throws a great deal of light on many things. Is the author still in the "land of the living" in this world? Do you know how the Unitarians conduct a service in their church? Do they have a special Bible translated to coincide with their beliefs and views?"

In reply "Ben Adhem" informed the "Interrogator" that the author is still alive, and that the Unitarian Bible is the same as that used by other people.

Two American Unitarian ministers are now on a visit to England and preaching in our churches—the Rev. T. Van Ness, of Boston, Mass., and Rev. Albert Lazenby, a Britisher, and formerly minister in Glasgow, and at Newchurch.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament
Reference Books for Reading: Giran's "Jesus of Nazareth; Carpenter's "First Three Gospels.

August 1st: JESUS AGAINST RELIGIOUS DISPLAY.

Scripture Reading: Matt. 6, 1—18.

1. Religion v. Make-believe.

Jesus denounced every kind of hollow pretence and make-believe. He could see that insincerity in so-called religious people destroyed men's faith in religion. It is a good thing to give alms to help those who are in distress, a really religious duty, but the goodness of it is lost if it be done for mere display. "See how good I am. I am not as other men are. I fast twice a week; I give tithes of all I get"—(Luke 18, 11—12)—is just the way a hypocritical Pharisee would talk of himself. But there is no religion in that. It is conceit and pride. "Sound not a trumpet before thee as the hypocrites do" may not be intended in its literal sense, for they would scarcely do that in the synagogue, though they might announce and make known when they would distribute their bounties. To "sound a trumpet" may be just a colloquialism signifying to "make a noise about it." The word "hypocrite" means an "actor" literally one "under a mask." It is not that publicity is wrong in itself, for we have to let the light of religion shine, but it is the motive—to be seen of men, by making oneself conspicuous so as to attract attention, that vitiates the whole conduct, the outward show being a mere pretence. It is not religion but self-worship, and Jesus rightly exposed it.

2. Outward display is deceptive.

True religion is within. It is the inner disposition of mind and heart. When that right disposition exists there is no desire to make any outward show, but rather to do good secretly, to pray in private, and to make no great profession. When a man makes a great parade of religion he creates suspicion and doubt. Only the thoughtless are deceived by it. To look solemn and appear to be good can be practiced by a bad man, so that people who judge by appearances can be easily deceived. Wise men do not trust a "religious" braggart. Bad men can use a show of religion as a cloak to hide their wickedness. Some of the most religious men are those who say very little about it.

August 8th: JESUS STRESSES CONDUCT.

Scripture Readings: Matt. 7, 15—29; Luke 6, 43—49.

1. Professing belief does not save.

A villain can easily say "I believe." But "not everyone that saith, Lord, Lord, shall enter the kingdom." To accept a creed or a statement of faith may be just a mere following of a fashion, imitating others going with the stream. Does that save a man from sin when he is tempted? It cannot. How do we know when a man is healthy? Is it by what he says or by what he does? He may profess to be all right, and yet in secret he may be the slave of evil habits. It is by what he does. "By their fruits ye shall know them." Who are the disciples of Jesus? Surely not all those who profess to be, but they who live in the spirit of Jesus. Belief is very important, but mere profession of belief is a very different matter. Do you believe in generosity? You do. You profess that you do. But how much do you believe? How much generosity are you prepared to show in helping the needy? To what extent will you give? If you really do believe in generosity your own generous conduct is the way to prove it. A man is known by what he does.

2. Conduct is the real test.

We know a man by what he does. What he says may be only make-believe, but what he does reveals the true character. "Not everyone that saith. . . . but he that doeth." A man may be a diligent hearer, a professed follower, but if he does not put into practice what he hears, what he professes to believe, it shows that the belief has not got hold of him. But he who not only hears and approves, but who does the things he professes to believe, is the wise man building on a solid foundation. In other words, conduct is the main thing. It is good character that saves a man from sin and from every real danger.

August 15th: JESUS, THE LOVER OF NATURE

Scripture Reading: Matt. 6, 26—30; 13, 1—8.

1. Jesus was a nature student.

There is evidence in the part of the sayings of Jesus that has come down to us, that he was a keen observer of the world of nature around him, a lover of the cornfields, of the birds and of the flowers. He gives us pictures of hillside and mountain, of sea and shore, of sunset and dawn, of sprouting seed, of growing plant, of spreading tree, of ripening fruit. He loved the beautiful. Not Solomon in all his glory could be arrayed, said he, in beauty equal to that of the flowers of the field. From the material world he drew much of his teaching in parable: the wheat and the tares; the seed growing secretly; the mustard seed becoming a tree; the sower and the seed; the weather signs; the rains and the floods and the house on the rock; the sea in calm and storm; the fishers fishing, and the birds flying. And in nature he sees God clothing the grass of the field, and feeding the fowls of the air. To him nature study was a religious study. In it he found religious instruction, and so may we.

2. What Jesus found in nature.

In his nature study Jesus found lessons in God's providence, instruction imparting a great faith in

God, revealing God's wonderful order, his constancy. If God provides for the birds he will just as surely provide for man. If the heavenly Father clothes the fields with grass, he will also clothe the children of men. If the seed needs space to grow in, and is made perfect in the open-air and sunlight, so also does the human plant require the right conditions to grow in. The good seed cannot fulfil itself if overshadowed and overcrowded, and is debarred from sources of nourishment, nor can human growth be realised under oppression and an evil environment. As God's order in nature reveals how thoroughly reliable are his ways, how impartial his treatment, so he may be trusted and relied upon in all things, so that if men seek first to be ruled by him and to do his righteousness all their needs will be fully supplied so that none shall lack. These and many other lessons Jesus found as a lover of nature.

August 22nd: JESUS, THE HUMANITARIAN.
Scripture Readings: Matt. 12, 1—16; 18, 11—13; Luke 10, 30—37; 13, 11—17; 15, 4—6.

1. Jesus was kind to animals.

It is quite evident from the gospel records that he had feelings of pity for the suffering sheep fallen into a pit, and that he considered that no question of religious prejudice should stand in the way of its deliverance. If a man has a sheep fallen into a pit on the Sabbath Day will he not lay hold on it and lift it out? And if a man have a hundred sheep and one of them be got astray doth he not leave the ninety and nine and seek that which is gone astray until he find it? Why should a strict regard for the Sabbath prevent a man doing what is right to alleviate suffering and to save life? Does not a man on the Sabbath loose his ox or his ass from the stall and lead him away to watering? These allusions along with his teaching, "Blesed are the merciful!" and " I will have mercy" rather than sacrifice, indicate his humane regard for the rights of animals. He had thought for the foxes in their holes and for the birds in their nests, for the fowls of the air lodging in the branches of the trees, and for mankind.

2. He was humane to suffering men.

How much is a man better than a sheep? If it is good to look well after the lost sheep, to care for oxen and asses, it is equally good to be as concerned for men in danger, for human beings who are afflicted. The parable of the good Samaritan nobly illustrates that. The character which Jesus gained as a healer of men's woes indicates his wonderful sympathy, his readiness to relieve from pain. He who is merciful to dumb animals is sure to be all the more humane to men on that account. All humanitarians—those who are humane in profession and practice towards all living creatures have in Jesus a great example. If we would follow in his steps we must not be cruel to any living thing, but resolve—

"Never to blend our pleasure, or our pride,
With sorrow of the meanest thing that feels."

August 29th: THE DEXTERITY OF JESUS.
Scripture Reading: Matt. 12, 22—30; 21, 23—27; 22. 15—22; 41—46.

1. Jesus was more than a match for his opponents.

There are many evidences in the Gospel records of the remarkable adroitness of Jesus in answering the puzzling questions put by his enemies to confound him. In these attempts they always failed. When they tried to catch him by that question about paying tribute to Caesar (Matt. 22, 15—22) how very smartly he turned the poser against them. With masterly dexterity did he answer the chief priests when they asked him by what authority he acted (Matt. 21, 23—27). He got them into a predicament from which they could not escape except by admitting that they were defeated. There must have been a humorous twinkle in his eye when he put the conundrum to the Pharisees: The Christ—whose son is he? (Matt. 22, 41—46.) And when the Pharisees declared that he cast out evil spirits by the inspiration of Beelzebub or Satan he very readily turned on them by saying that Satan would not cast out Satan, else he would be divided against himself, and would soon come to an end.

2. Jesus was a prophet with a keen intellect.

The moral purity of the character of Jesus gave him extraordinary clearness of mental vision and alertness of thought. His intellectual greatness was equal to his moral and spiritual pre-eminence. All the parts of his nature worked in complete harmony and so helped each other. The pure mind can see with the quickness of a flash of light. He was the more able to see and to understand what was in man, and to comprehend also the thoughts and purposes of God. From him we can learn that purity of heart and mind gives great influence to the spoken word and quickens the intellect to see and divine the deep things of man and God.

The Rev. Paul Revere Frothingham, of Channing's Church, Boston, Mass., has received the degree of D.D., from Harvard; the Rev. Dr. S. A. Eliot, the President of the American Unitarian Association is now made Doctor of Laws by the Western Reserve University, the Allegheny College of Meadville, Pa., (Methodist), has conferred the degree of Doctor of Laws upon the Rev. Franklin C. Southworth, President of the Meadville (Unitarian) Theological School, Pa., who was formerly a student in the Methodist College.

Do dogs think? if so, what do they think of the war? This is a question asked by "The Christian Register" of Boston, U.S.A., in the following paragraph:—"Belgian sheep-dogs are used successfully by the ambulance corps in finding wounded survivors in the battlefields. What do these dogs think of this kind of human conflict in contrast with what they have known of humane treatment from their masters?"

A Unitarian Historical Society.

Every religious organisation should be careful to preserve the records of its own history. Unitarians who are earnest in their Unitarianism cannot be otherwise than keenly interested in the lives of well-known Unitarians of past generations and in the history of Unitarian Societies and movements which have contributed to the noble Unitarian heritage which has been handed down to us to-day. The records of the societies and churches now existing are valuable as history and should not be allowed to become lost or destroyed. There is much more carelessness in these matters in church life than people are aware of. Minute-books recording the transactions of church business entrusted to church officials, after becoming filled are left in their personal keeping, and when death or official change occurs, they are forgotten, or their permanent value is unappreciated, they go astray and are lost. The same thing happens with church account books, which are equally important as permanent records and valuable for future information. It should be one of the rules in the constitution of every church that all official books of the congregation and of its connected institutions, must be deposited under lock and key in a safe place on the church premises, when no longer in use by the officials. Ministers desiring to know the past history of the churches which they serve often find it very difficult indeed to get the information because such official records have not been preserved, and in many instances a historical account could only be compiled by most laborious research from widely scattered sources of knowledge of the most fragmentary character.

All people are making history in churches or elsewhere, and it is a great trust imposed for the good of posterity that the records of it be rescued from oblivion and garnered safely for the use of succeeding generations. Every church and school official should have a due sense of this responsibility of what he owes to those who come after. Everything possible should be done to promote this in our Unitarian Churches and connected societies.

A very encouraging step in this direction has now been taken in the establishment of a "Unitarian Historical Society." From a circular issued June, 1915, we produce the following particulars:—

At a meeting held at Essex Hall in Whit-Week, presided over by Mr. John C. Warren, a Historical Society was formed for promoting the study of the history of the Unitarian and kindred movements in the United Kingdom, and of the congregations and chapels comprised in the "Essex Hall Year Book," and with the object of preserving and publishing registers, records, manuscripts and architectural notes relating thereto. Unitarians are cordially invited to join the society, and to make it known in their congregations and amongst friends likely to be interested.

The subscription for ordinary members is five shillings per year; the first subscription will be taken as covering the period to the end of 1916. The annual meeting of the society will be held in Whit-Week in London, and occasional meetings, as opportunity occurs, in other places. It is proposed that papers on matters of historical interest should be read at the meetings, and be printed, together with other contributions and documents, in the "Transactions" of the Society. The "Transactions" will be issued to all members without payment. Donations to the Reserve Fund would be welcomed in order that the Society may be able to issue special publications from time to time. The terms of life-membership of the Society will be determined at the next meeting of the Council. It would be helpful if ministers or secretaries could refer to the formation of this society in the next issue of their Church Calendar, indicating its objects and terms of membership. Subscriptions should be sent direct to the treasurer; other correspondence and suggestions in reference to the printing of original documents, to the secretary. The Treasurer is Mr. R. M. Montgomery, K.C., 5, Crown Office Row, Temple, London, E.C., who will be pleased to enrol the names of persons desiring to become members; and the Secretary is the Rev. W. H. Burgess, B.A., 4, Ladysmith-road, Plymouth.

The first historical document published for the society is a list of Chapel Histories and Historical Records kept at Essex Hall, London. This includes accounts of ninety-eight churches in England, two in Scotland, and one in Wales; and a list of magazines and periodicals containing similar historical matter Amongst the latter the "Unitarian Monthly," strange to say, is not included, though the short-lived "Unitarian World," 1902-03, is. The fact that the pages of this magazine contains every month a biographical sketch of a minister or other prominent Unitarian worker, as well as a historical account of some Unitarian Church or Chapel or other denominational institution, should make the "Unitarian Monthly" very serviceable in this work of promoting a keener interest in our Unitarian history, and its omission from the aforementioned list must be an oversight.

We shall be heartily glad to co-operate with the new society in the very important work to which it is to be devoted, and we hope that it will soon have a numerous membership. Perhaps even a smaller subscription, seeing that there are many other societies claiming support, would secure a larger number of adherents. The more wide-spread the constituency it covers the better.

Possibly it may become part of the work of this Historical Society to promote the teaching of Unitarian history in our homes and Sunday schools. There is scarcely any better way of making good Unitarians than by teaching young people the history of Unitarian Christianity. There is much valuable work which such a society can do if it be well supported. We hope ad trust that it will become a really strong society fully alive to its great possibilities. We give it a hearty welcome.

Anecdotes and Illustrations.

THE THIEF ON THE CROSS.

I once heard a sermon in which the preacher attempted to show that the thief to whom Christ said, "This night thou shalt be with me in Paradise," could be no ordinary thief. He argued that so disreputable a character as a mere thief would not have been a fit companion for Christ in Paradise. The offence, he thought, must have been political rather than criminal. The preacher shrank from believing that Christ went to Paradise in bad company. What a caricature of the Gospel! Christ really and truly came into contact with the sinful. How did he treat them? He appealed to them as children of God, who might arise and escape from their iniquities. He spake of the desire of God that the lost should be found, the wandering sheep be brought back to the pasture, the prodigal return to his home. But Christ did not lower one demand of God's righteousness to suit (as it might have been pleaded) the weak and wayward nature of man. —H. W. Crosskey.

KEEP YOUR HEAD.

When a novice in Alpine climbing, a skilled mountaineer accepted me as a companion in the ascent of a lofty pinnacle on two conditions—in the first place, that I should keep my head; and in the second, that I should trust him. Looking upwards to the lofty heights of Eternity towards which we are daily struggling these two conditions are equally essential—we must keep our heads, and have faith that we can do whatever our Creator requires of us, or we shall risk a dangerous fall. Feverish excitement about Eternity may affect us like dizziness in crossing a precipice and prevent us from planting a firm foot on the right spot. Some religious people seem to be in this condition. —H. W. Crosskey.

THE REV. MR. FACING-BOTH-WAYS.

We have all heard of him. He is not yet dead. A correspondent of "Le Protestant" once gave a lively description of a French clergyman whose religion would now among us be termed the New Theology (in part).

The preacher, whose white hair and gracious manner inspired respect, was expounding that passage in John's Gospel which describes the third post-mortem appearance of the Master. Having entered fully into the spirit of his text he then spoke of the various attempts which had been made to define Christianity, and remarked that "when Jesus was about to deliver His final charge to St. Peter he did not ask: "Believest thou in the Trinity? Believest thou in my pre-existence or my Divinity? Believest thou in my expiatory sacrifice and in justification by faith? But simply, Simon, son of Jonas, lovest thou Me? Dear friends, said the preacher, to love Jesus, that is Christianity; that is the very mark of the Christian."

But suddenly the preacher changed his tone, and seemed as if his generous thoughts and feelings had carried him too far, or else that he saw powerful adversaries were present. He began to pull down the fair fabric of free religious thought, and declared that one could not be a Christian without believing in the efficacy of the blood of Christ, who died for our offences, and was raised for our justification. He could not be a Christian without clinging to the authority of the Bible and the divinity of Jesus Christ.

—E. R. H.

TRUTH AND PROGRESS.

We sometimes hear the proverb that "Truth lies at the bottom of the well." But truth is all round us, for are we not daily and hourly trying to avoid it?

If truth could be put in the witness-box it would not be accepted by the counsel for the prosecution as a reliable witness. It would be said that it was biassed, and that it was always trying to prove an alibi.

Is perpetual progress possible? Does not what is called progress too often mean merely change of front? What progress can be expected in Art? Can we better Velasquez?

It is the sensitive nature that produces the good work of this world. —Sir H. Herkomer.

SOME THINGS ARE NOT SO.

Cayenne pepper doesn't come from a pepper plant, nor Burgundy pitch from Burgundy. Jerusalem artichokes do not come from Jerusalem, nor turkeys from Turkey. Camel's-hair brushes are made from the tail of the squirrel. German silver is not silver, and it was invented in China. Cork legs are not made of cork, neither do they come from Cork, Ireland. Prussian blue does not come from Prussia. Irish stew is not an Irish, but an English dish. Cleopatra's Needle was set up a thousand years before that lady was born. Chamois leather is not the hide of a chamois, but the flesh side of sheepskins.

CANDOUR.

One of the most eminent of Russian scientific men was Dmitri Mendeleef, the chemical philosopher, who died in February, 1907. He was not only a profound thinker but a noble character, a man of perfect candour. He once remarked, "I screen nothing. I have nothing to conceal. I am asked my views. Here they are. I never hide anything. Were houses built of glass I would live in them.' Of this great man it has been said, "He enriched every section of chemical science."

A Tale and a Moral.

Mr. A. J. Balfour has had plenty of experience of the exaggerating ways of newspapers. One day he helped to launch a boat that was putting off to rescue two boys who were drifting out to sea in an oarless craft. The newspapers got hold of the story and printed it—at first pretty accurately. Then it went the round of the world's Press, each time with a slight addition, till in the end a Japanese journal published a thrilling narrative, relating how gallant Mr. Balfour swam two miles with a couple of unconscious boys on his back. Such a tale leads one to an important reflection. If, in the strong light of this twentieth century, such a simple fact can be so distorted in the retelling what shall be said of certain stories current among the disciples in the days when the Gospels appeared? So easy is it for certain facts of history to be transformed through additions made to them by popular imagination. The story about the pool of Bethesda is a case in point, and a very striking one. We now know that the pool was fed by an intermittent spring. In such an utterly unscientific age this phenomenon would be regarded as due to a supernatural cause or intervention. It is also exceedingly likely (as Dr. Estlin Carpenter somewhere remarked) that some of the language of metaphor as used by Jesus may have been afterwards hardened into matter of fact statements, as for instance that saying of his reported in Luke vii., 22—phrasing which can easily be understood for spiritual blindness, lameless, etc.

It is now well known that the story of Wellington giving the command "Up Guards and at them," was a mere invention.

Wellington subsequently denied that he had uttered them. We have lately had a striking instance of the each with which legends spring into being. Within the first month or two of the present war the story was freely circulated that 50,000 Russians had landed in Scotland or somewhere in the North, and travelled all night to London, the blinds of the railway carriages being drawn down to keep them from public observation. When questions arose one policeman declared that he had actually seen them! Query, the blinds or the Russians. Therefore let us not put too high a value on popular faith, since it is apt to be but credulity. Nay, it is sure to be this if it will not bear the test of examination. —E. R. H.

The annual picnic of the N. Cheshire Unitarian S.S. Union at Mottram, July 3rd, was attended by 130 persons.

The Missionary Conference of Ministers held its annual meeting at the Memorial Hall, Manchester, with a good attendance, July 1st, and a resolution in appreciation of the Van Mission was passed expressing the hope that it may be resumed at the conclusion of the war.

The Lewisham Unitarian Church has entertained 100 wounded Canadians at a Garden Party.

The Ministerial Fellowship held its 16th annual meeting in the Memorial Hall, Manchester on June 30th, with 52 ministers present; 22 new members were enrolled making the membership 227. A resolution was passed deprecating any attempt to bring pressure upon theological students and younger ministers to divert them from their accepted tasks to military service.

The proceedings at the opening of Unity Hall, Sheffield, for the use of Unity Church (Upperthorpe), July 1st, were enthusiastic. Rev. Alfred Hall, M.A., of Newcastle, preached to a crowded congregation and 230 sat down to tea. The carrying out of the complete scheme will cost £8,000, of which £6,200 is subscribed.

The 500th anniversary of the Martrydom of John Huss, July 6th, was commemorated by a public meeting in London and an address by Lord Bryce; also by a joint letter to the Press signed by a group of prominent British scholars including amongst others the names of J. Estlin Carpenter, H. Gow, and L. P Jacks.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

After August 10th, Editor's Address: 13, Victoria Avenue, Brierfield, Lancashire.

Further Unitarian enlistments in His Majesty's Forces are:—Birmingham, Hurst-street Mission, 25; Dukinfield (additional) 5; Liscard, Wallasey (additional) 5.

The retirement of Dr. J. Estlin Carpenter from the Principalship of Manchester College, Oxford, took effect in June, and he is succeeded by Prof. L. P. Jacks, M.A., LL.D., editor of the "Hibbert Journal."

The Provincial Assembly of Unitarian ministers and churches of Lancashire and Cheshire in Manchester, June 16th, brought together a numerous attendance. Rev. J. H. Weatherall, M.A., delivered a stirring sermon. At the business meeting in the afternoon and public meeting at night there were eloquent and moving speeches on religious problems as affected by the war.

The Midland Sunday School Association held its Annual United Service in the Church of Messiah, Birmingham, on June 20th, with a crowded congregation.

Miss Enid Lewis of the Pontypridd Unitarian Church who has had a brilliant musical career has won in open competition a "Caradog" scholarship of annual value of £25, tenable for two years at University College, Cardiff.

The Summer Meeting of the Manchester and District Associate Branch of the British League of Unitarian Women held at Todmorden, was attended by over 200 members from 17 branches, June 19th.

Open-air meetings and services have been held by Unitarians at Mountain Ash; at Moss Side, Manchester, at Tredegar, Mon.; at Webber Street, New Cut, London, S.E., with considerable success.

The S.E. Wales Unitarian Society held its Summer Meeting at Tredegar, Mon., Monday, June 28th; the Unitarians of Tredegar celebrated their first anniversary on the previous day with Rev. Simon Jones, B.A. as preacher. There were very encouraging attendances on both days.

The Unitarian Home Missionary College, which terminated its session on June 29th with the usual public examination and annual proceedings—has contributed 60 volumes to the effort to recreate the library of the ruined University of Louvain, Belgium.

On Degree Day at the University of Leeds, July 3rd, the honorary degree of Doctor of Letters was conferred on two Unitarian ministers,—the Revs. Charles Hargrove, M.A., and Philip Henry Wicksteed, M.A.

The church at Lewin's Mead, Bristol, presented the Rev. A. N. Blatchford, on his retirement at the end of June with a cheque and an oak tray; the Bristol Liberal Club presented him with £100, and there were presentations from other societies. He retires to Bideford in his native Devon.

At the annual proceedings at the close of the session of Manchester College, Oxford, it was reported that one of its retiring students is a Wesleyan and that he is going into the Wesleyan ministry.

Greetings have passed between the Unitarian Church of Plymouth and the first Church in Plymouth (also Unitarian), New England, to mark the 100 years of peace between the United States and Great Britain.

The Chorley Unitarian Congregation has just held the 190th anniversary of their chapel.

MINISTERIAL CHANGES: Rev. A. N. Blatchford, B.A., in the 50th year of his pastorate, concluded his ministry at Lewin's Mead, Bristol, June 27th; Rev. H. W. King has resigned at Rotherham (Unitarian) Church of Our Father, and accepted appointment to the Unitarian Church of Lincoln; Rev. T. Demkerley, B.A., has retired after 36 years from the Comber Unitarian Church, retaining the position of senior minister, and has been presented with a cheque for £500; Mr. Herbert Barnes, Unitarian Home Missionary College, Manchester, has accepted appointment to Oldham-road Unitarian Church, Manchester, from July 1st; Rev. W. R. Shanks has concluded 11½ years service at Holbeck and accepted appointment as minister of the two churches at Broadway Avenue and Idle, Bradford; Rev. B. C. Constable has accepted appointment to the Lytham-road Unitarian Church, South Shore, Blackpool; Rev. H. Bodell Smith concluded his ministry at South Shore (Lytham-road), Blackpool, July 25th—31st, and to commence at Nelson August 1st; Mr. Chas. Biggins, B.A., B.D., of the U.H.M. College, has accepted appointment to the Marple Unitarian Free Church; Rev. S. S. Brettell, M.A., has entered upon and been welcomed to his new ministry at Flowergate Old Chapel, Whitby; Mr. C. E. Mercer has received a certificate of fitness as a lay worker from the Lancashire and Cheshire Advisory Committee.

DEATHS: Mr. G. W. Chitty, Dover, June 18th, 72; Mrs. Crowther Hirst, Gateacre, June 18th; Captain Maurice Lupton, of Leeds, June 19th, in France, 28; Private H. Dukinfield Jones, of Reigate, June 16th, at Hooge, 25; 2nd-Lieut. A. E. Rawsthorn, of Preston, June 16—18, in France, 23; Mr. Oswald New, of Stockport, petty officer, killed in Gallipoli, June 4th, 30; Miss Eleanor Fell, Hampstead, July 1st, 71; Mr. J. H. Gair, Skelwith Bridge, July 3rd, 55; Mr. L. A. Rydalls, Sheffield, June 30th, 74; Mr. J. J. Waddington, Parlham, June 30th; Miss Emily D Herford, Manchester, July 7th, 75; Mr. Simon Harris, Hornsea, E. Yorks., July 10th, 74; Mr. Andrew Thomson, Rotherham, July 12th, 66.

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"OPEN-AIR THEOLOGY"

Or Sketches of the Unitarian Van Mission

By H BODELL SMITH,
Editor "Unitarian Monthly,"
WITH PREFACE BY
T. P. SPEDDING,
Founder of the Van Mission.

ILLUSTRATED.

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Appendix: (a) What is Unitarianism? (b) Doctrinal Allusions with Scripture References.
Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

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